# THE
# New Association.

*Herod* and *Pilat*, who cou'd agree in Nothing elſe, were made *Friends*, when they *Join'd* together againſt *Chriſt*.

*Herod*, who was a *Jew* in *Religion*, wou'd not be the *Executioner*, but ſent Him back to *Pilate*, who was a *Roman*; and ſo a Profeſs'd *Enemy* to the *Jews* and their *Religion*.

Such ſort of an *Aſſociation* we ſee now made againſt the *Church*, betwixt thoſe call'd *Moderate-Church-Men*, (whoſe *Character* we ſhall have Preſently) and the *Profeſs'd Enemies* thereof, the *Whigs* and *Fanaticks*.

Theſe *Moderate-Men* are *Aſham'd*, while they bear the Name of *Church-Men*, to put to their own Hands to pull down the *Church*; But wou'd let in the *Whigs* and *Fanaticks* upon her, who wou'd do it *effectually*!

*Delilah* wou'd not Murther *Sampſon* her ſelf, only *Bound* him, and ſaid, *The Philiſtines be upon thee*. But ſhe cou'd not have *Bound* him, if ſhe had not firſt *Lull'd* him *Aſleep*.

Theſe *Moderate Watch-Men* wou'd have us go to *Sleep*, when the *Philiſtines* are at the *Door*, and endeavouring to *Break* it *Open*; While they *Threaten* us *Aloud*, in *Print*, and in the *Streets*, and no *Corner* free from their *Dinn*!

Yet that not ſo *Great*, as of our own *Watch-Men*, Crying *Peace, Peace*! When there is no *Peace*; and our *Enemies* Preparing *War* againſt us.

What tho' they have *Betray'd* us Before, as oft as *Delilah* did *Sampſon*, what Matters that? *Truſt* them *Once* More! Each of them will give *Delilah*, *Eleven Hundred Pieces of Silver*!

Beſides, there are Future *Reigns* a Coming (with which they *Threaten* us) And *Wiſe* Men will make their Court in Time! Men that are for every *Turn* of *Government*, but ſtill with a Due Regard to the *Next* an Vnew.



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*Who, by Betraying the Old to Ruine,*
*Still make their Intereſt with the New One.*

This is the *Brief* of the *Cauſe*. Now let us go on to the *Proof* at Large. And we ſhall ſee, That theſe are very *Moderate Men*, with *good Looking to*.

The *Pamphet* which gave *Occaſion* to theſe *Animadverſions*, and which is very Induſtrionſly *Spread* about the *Town*, bears this Title,

*The Danger of Prieſt Craft to Religion and Government, with ſome Politick Reaſons for a Toleration*, &c. *In a Letter to a New Elected Member of Parliament*. London, *Printed* this Year 1702. *Price Three Pence*.

This of the *Price Three Pence* is put upon a *New Edition* of it, in a *ſmall Character*, that it may run *Cheap* among the *Common People*. A *Method* of late much made uſe of for *Propagating* what is thought moſt *Material* to Inſtill into the *Mob*. And accordingly this *Pamphlet* is ſo Effectually *Diſpers'd*, that few of the *Fanaticks* or *Common Wealth-Men* want it in their *Pockets*, to Recommend it every where. So that here the *Spirit* of the *Party* is Diſplay'd.

The firſt Thing to be Obſerv'd, is, That by *Prieſt-Craft* here they Mean the *Church* of *England*, and make it Inconſiſtent with *Religion* and *Government*.

But to *Molliſie* the Matter (and yet not much) they Divide the *Church* of *England* into *Two* Sorts of Men, the One they call the *Violent* Party, the other the *Moderate*. [As if they only Quarrell'd with ſome *Perſons* in our *Church* (which we our ſelves may have Reaſon to do.) And not with the *Church* her ſelf, her *Doctrine*, *Government*, *Liturgie*, and whole *Conſtitution*. As if this were not the whole *Conteſt* betwixt us. There may be *Moderate* and *Violent* Men among them, as among all *Parties*. But to go on.]

They call thoſe the *Violent Men* who are Firm to the *Hierarchy*, and wou'd not give up the *Liturgie* and *Decency* of the *Church*, meerly to *Gratify* and *Comprehend*, but not *Reconcile* the *Diſſenters*; who Declare that they wou'd not, even ſo, be *Reconcil'd* or *Conform*; But wou'd be well pleas'd to ſee ſo Great a *Scandal* given to the True Sons of the *Church*, and ſuch a *Step* made towards her *Overthrow*.

Theſe are the *Violent*, who have any Remembrance of what the *Diſſenters* did during the *Uſurpation* of *Forty One*, as ſoon as they Gain'd the *Power*, by the very ſame *Pretences* which they now ſet up; Or even, ſince

ſince this *Revolution* in *Scotland*, where they *Rabbl'd* the *Epiſcopal Clergie* in more *Savage* Manner than can be equall'd in Hiſtory. Theſe are the *Violent*, who will take any *Warning* by all this; and not *Truſt* themſelves and the *Church*, once more, in the *Mercy* of thoſe, Who ſtill Declare themſelves *Irreconcilable* to Her.

But the *Moderate* Church-Men are ſuch as take no Notice of what they *See* and *Hear*. Wou'd let theſe *Diſſenters* into *Half*, to Try whether they wou'd take the *Whole*. And cou'd live well enough with them, if they had it. Theſe are Men of *Large Thought*, *Comprehenſive Charity*, and a *Chriſtian Latitude*, which cou'd find ſome *Good thing* in the *Alcoran*, for *Peace* ſake.

And the *Diſſenters* ſpeak very *Kindly* of them, and *Sooth* them, that they may make uſe of them for *Scaffolding* to Pull down the *Church*; And then they are to be Thrown into the *Lumber*, and Cry, *Who wou'd have thought it!*

Theſe the *Diſſenters*, in this *Pamphlet*, make the onely *True Church* of *England*. But for the *Violent* Party, they are to be Thrown to the *Lions*, not to be *Tolerated* within the Kingdom, and great Pains this *Pamphlet* takes to prove them *Anti-Chriſts!* p. 6. *Theſe are ſo many Anti-Chriſts.* But who are theſe? They tell in the ſame *Page*, Thoſe, *Who, tho' our Saviour commanded his Apoſtles not to take two Coats.* Mat. 10. 10. *will be ſatisfy'd each of them with no leſs than four Benefices.* And p. 5. *All that the Clergie do to Advance their Temporal Greatneſs is Prieſt-Craft.* Now let the *Moderate Men* look to it. Theſe *Marks* may reach ſome of them! They will fare all alike when the *Fiſh* is Caught, and be Hung up to dry among the old *Nets*. They muſt then *Comply*, or *Out*, *Comply* to the *Uttermoſt*, even to *Abjure* the *Hierarchy*, *Liturgie*, *Rites* and *Ceremonies* of the *Church*, and whatever the *Conquerors* pleaſe to Impoſe upon them. And that *Moderation* for which they *Praiſe* them now, and *Laugh* at them, will then be call'd *Laodicean*, and to be *Spued* out. They will not Truſt their *Kirk* with thoſe who had ſo little *Zeal* to Defend the *Church*, who ſo *Tamely* Gave up, and *Betray'd* her: Or were ſo eaſily *Impos'd* upon, and *Out-Witted*: They will then think theſe the *Worſt* of *Men*, and not to be Entruſted with other Folks Affairs, who had ſo little *Concern* for their own. It has been an old Saying, To *Love* the *Treaſon*, and *Hate* the *Traytor*. The *Hiſtory* of the *Rebellion* in *Forty One*, has Obſerv'd, That thoſe *Biſhops* who did moſt Stoutly ſtand up in Defence of the *Church* and the *Crown*, found better Quarter from the *Uſurpers* than thoſe who Courted them by Compliances; particularly the Lord *Biſhop* of *London*, Dr. *Juxton*, who had been *Lord High Treaſurer* of *England*, a thing Hateful to the *Fanaticks* in a *Biſhop*, and Adviſ'd the *King* not to Paſs the *Bill* againſt the Earl of *Stafford*;

contrary

contrary to his *Conscience*, tho' all *England* was then in a *Mob* upon that Account, and Threatned the *King* himself; yet notwithstanding this *Bishop*'s Resolute Opposition to the *Faction*, he was suffer'd to *Administer* to his *Majesty* in his Preparation for *Death*, to *Assist* him upon the *Scaffold*, and to *Bury* him; And after to live without Molestation, during their whole Reign; And he liv'd to see the King's *Son* Restor'd, and to put the *Crown* upon his *Head*.

There is a *Resistance* will *Charm* even *Enemies*, and make the *Devil* fly from us. But some think it is best to be *Civil*, for we know not whose Hands we may come into.

I am Confident that the *Whigs* Love those they call the *Violent* Men better than the *other*, whom they cannot but *Despise*. And do believe that those are the only *True Church of England Men*, who are *True* to the *Church of England*. Therefore they would *exclude* these who only do *Oppose* them: And let the *Church of England* consist only of the *Moderate* Men, that is, the *Trimmers* and some *Spies*; And then All is their own!

Therefore what they say of the *Violent Party* is the very Thoughts of their *Soul* toward the *Church of England*. And so we must take it. And of these they say, Pag. 7. *The Violent Party of the Church of England ought the least to be Tolerated*. And speaking of one of them Mr. *S*—— against whom they Write, they say, *That he ought never to be endur'd in a well order'd State*. Why? Do they Object any thing against the *Dissenters*? No, nothing at all but this. And for this, *He ought never to be endur'd*.—— But they Enhaunce their Charge against him, That he joyns these *Moderate-Church Men* and the *Dissenters* together. This indeed was Provoking! For it *Discovers* the *Plot*! But then again, he gives them both hard Words. He calls the Former, *False and Perfidious Members*, *Shuffling*, *Treacherous Latitudinarians*, &c. And the latter, *Swarms of Sectaries*, *Propagators of Schism*, *Sharers in Villany and Rebellion*, &c. That is, he calls a *Spade*, a *Spade*. Which I confess ought not always to be done. But the Objection had come more Decently out of any other Mouth, than theirs, who have Exceeded all Mankind in this Sort of *Furious* Treatment. Let them Review *the Dissenters Sayings*, if they have not Forgot them. And are they Angry that any of the *Church of England* should endeavour to *Imitate* them, tho' they cannot *Come up* to them?

But they say, *ibid.* Pag. 7. *Is not his Design apparently to set three Nations at Variance? Does not his Stile shew a Furious Zeal bent upon Embroiling the World?*

To see these *Meek Saints* just after their *Furious Zeal* had set these *three Nations* in a *Flame*, and fill'd them from one Corner to another

with

with *Blood* and *Deſolation*, Overthrown the *Church*, Murder'd the *King* and the *Laws*, Now *VVipe* their *Mouths*, and Cry out upon a Furious *Zeal* in thoſe who tell us of theſe Things, and bid us Beware of them! To ſee them now ſet up for the Chriſtian *Stile* of *Meekneſs*, *Mercy*, and *Long-ſuffering*, that *Breaths forth nothing but Charity*, and *Union*, and give that for a *Mark* of the *True Church*, as they do, p. 6, and 7. They! Whoſe *Mouths* were *Flaming Ovens*, and *Breath'd forth* nothing but *Fire and Sword*! That is, when by *Flattering* and *Fawning*, and all manner of *Diſſimulation* and *Treachery*, they had *wreſted* the *Power* out of their Hands who *Believ'd* them, and knew them not. And even now, when they Pretend to be Afraid of Perſecution, they cannot *Hide* the *Cloven-foot*, but in this very *Pamphlet*, wherein they call for *Mercy*, make the *Church* of *England* to be *Anti-Chriſtian*; And that ſhe ought *leaſt of all* to be *Tolerated*, while they themſelves are Pleading for a *Toleration!* They, who in the *Acts* of their *General Aſſembly*, Ann. 1648. Declar'd all *Toleration* to be *Anti Chriſtian!* But now the the *Caſe* is *Alter'd!* And will be *Alter'd* again, if they again get into the *Power!* When the *Fox* begins to *Preach*.——

But what do theſe Gentlemen mean, by ſaying, That this Deſign, *viz.* of Touching upon their *Toleration*, will *ſet three Nations at Variance, and Embroil the World?* This looks like a *Threat*. A *Word* to the *Wiſe* is ſufficient. We know their *Principles*. It is not the *Firſt* time. Therefore we muſt look to our ſelves, before it be too late. Will a *Toleration* Leſſen or Encreaſe their *Numbers?* We muſt take our *Meaſures* accordingly. And if they *Snarle* now, they will *Bite* e're long.

They *Threaten* us, p. 11. with *Scotland*. (**Legion** is Muſtering up his *Forces*) That if there be any Infringement of their *Toleration* here, *It will quite Aleniate the* Scots *from Us*; *It will make them believe they have been Abus'd and Laugh'd at*. How ſo! Did the *Church* of *England* think themſelves *Abus'd* and *Laugh'd* at, when *Epiſcopacy* was *Aboliſh'd* in *Scotland*, and the *Preſbyterian* Government not only *Tolerated*, but *Eſtabliſh'd* by *Act* of *Parliament* for the *National* Conſtitution? When the *Epiſcopal Clergie* there, were Refus'd not only *Toleration*, but *Protection*, and Expos'd to the *Fury* of the *Preſbyterian Mob?* When *Epiſcopacy* was Declar'd an *Inſupportable Grievance*, and our *Liturgie* call'd the *Maſs* in *Engliſh*, and Exploded as *Superſtition* and *Idolatry?* Nay more, when they *Pray'd* Publickly in their *Pulpits* for the *Reformation* of *England* to their *Model?* Yet did the *Church* of *England* all this while take any Notice, or ſo much as *Interpoſe* for *Ruin'd Epiſcopacy* in *Scotland?* Did they *Clamour*, as this *Faction* now does, and ſay, That they were *Abus'd* and *Laugh'd* at, for what was done in *Scotland*, Becauſe the E-

piſcopal

piſcopal Party were *Perſecuted* there? We ſee here the Different *Spirit* of theſe *Parties*.

Did the Church of *England* upbraid the then K. *William* with the *Breach* of his *Word* in his *Declaration* to *Scotland*, Ann. 1688. wherein he Promis'd to Preſerve their *Government* in *Church* as well as *State*, as it was then *Eſtabliſh'd*? As the *Faction* now does to the Preſent *Queen* (tho' they have no ſuch Pretence) Ay and *Threaten* Her too to purpoſe, p. 11. ſay they, *As the bringing about this Deſign (viz.* of Touching upon the *Toleration) wou'd weaken the Two Nations, by Dividing them among themſelves, and from one another, it wou'd leſſen the Queen's Reputation at home, and Her Credit abroad. For after She had broken Her Word with Her Subjects, in a Caſe of the higheſt Importance, how cou'd any of the* Allies *rely upon it, when She gives it to them only on the behalf of Her Subjects?*

Now ſuppoſe the *Parliament* ſhould not only *Limit*, but quite *take away* the *Toleration*, What *Breach* of *Word* wou'd this be in the *Queen*? How theſe Men ſtrain to throw *Reproaches* at Her!

Next they *Threaten* Her with Her *Allies*. Is it the Emperour they mean, and Her *Popiſh Allies*? Will theſe be concern'd for the *Faction* being kept in order here? Indeed I believe they wou'd. They are the Beſt *Tool* that *Popery* has to work with in theſe Kingdoms. They were firſt ſent hither by the *Papiſts*, and ever ſince propagated by them, on purpoſe to *Divide* and *Diſtract* the *Church* of *England*, their only Subſtantial *Enemy*. The *Inſtances* are Many, and *Proofs* Undeniable of their *Emiſſaries*, as *Heath*, *Gunmin*, &c. in Q. *Elizabeth*'s time, (ſee *Foxes and Firebrands*) who firſt began to Villify our *Liturgy*, and ſet up the *Extempore way* in Oppoſition to it; and after, eſpecially in the *Rebellion* of *Forty One* (their Full *Harveſt*) there came over *Swarms* of them, and *Broach'd* the various *Sects* amongſt Us, and *Preach'd* in their *Meetings*. They ſent their *Holy League* into *Scotland*, in the Year 1638, whence it came out, in a New Edition, Entitul'd, *The Solemn League and Covenant*, which is in the very *Words* of the other, altering only the Circumſtances of *Time*, *Place*, and *Perſons*. And it is the Receiv'd *Maxim* of the *Politicks* at *Rome*, that the firſt ſtep to be made towards Deſtroying the *Church* of *England*, is, giving *Toleration* to the *Diſſenters*; and we now ſee, That it has been Practis'd by as many as had that Deſign. Therefore it is probable, that the *Reſtraining* of the *Diſſenters* here would not be very Grateful to the Emperor and other Popiſh *Allies*. But then, for the ſame Reaſon, it would vex *France* and *Spain*. *Utrum horum.*———

Well but here is *Holland* behind, one of our *Allies*; And it wou'd diſoblige them.

Wha

What wou'd ? To grant the ſame *Toleration* here that is Allow'd there ? *viz.* That None who keep to any other *Communion* of *Religion* than that *Eſtabliſhed* by the *States*, ſhall be Capable of any *Office* or *Publick Employment* in the *State*. They could not be offended with Us for what they do themſelves. And they well know the *Reaſon* and *Neceſſity* of it. That it is this which keeps their *Government* entire and ſecure. If all the Various *Sects* there *Tolerated*, were let in to Compoſe their *Aſſembly* of *States*, they would ſoon find themſelves what we are, a *Nation divided*; and if that be not Remedied (by our *Saviour*'s Rule) not to laſt long. But of this more by and by.

Did the *Church* of *England* in the *Laſt Reign*, and *Miniſtry*, *threaten* the *Government* with what they had in Proſpect when the next *Succeſſor* ſhould come to the *Crown* ? Perhaps that would have been Improv'd as if they had known more than they ought of the Nearneſs of the *Change*. But the *Whigs* are *Bolder*. They give yet the ſtrongeſt Reaſon of all to Frighten the *Parliament* from Medling with their *Toleration*, juſt after what is above quoted, *p.* 4. in theſe Words. 'Beſides, if they ſhould Effect this Deſign, they muſt Reſolve either to 'maintain Perſecution, or to let it fall again: If they Reſolve to let 'it fall again, why, they will provoke their Enemies to no Purpoſe, 'and render themſelves Ridiculous. If they Reſolve to carry it on, 'they muſt at the ſame time determine to break through the Act of 'Settlement; becauſe they know very well that if the Houſe of *Han-*'*nover* ſhould come, they would infallibly Deliver the Nation from ſo 'Grievous a Burthen.

*Note*, 1. Here they declare themſelves *Enemies* to the *Government*, at leaſt, if they are *Perſecuted*, that is, not *Tolerated* to the Full. A good *Chriſtian* Principle! And of *Security* to the *Government*.

2. They give Lawful Warning, That if the *Parliament* begin with them, they muſt make thorow work, elſe they will but *Provoke their Enemies, and render themſelves Ridiculous*.

3. They give us to underſtand, That they keep good *Correſpondence* with the Houſe of *Hannover*; and know their Mind, as they word it, *Infallibly*. Their *Trafficking* at that *Court* is not Unknown, and what *Agents* they have ſent thither. But their *Boaſting* of it in *Print*, and *Daring* the *Parliament* with it, Argues that they think themſelves *Secure*, and paſt all *Diſappointment*.

If the *Church* of *England* had let ſuch Words fall in the former *Reign*, they might have met with a *Diſappointment* !
But theſe Men dare do any thing !

I would now ſpeak a few Words with them, upon what they call *Perſecution*.

*Firſt*, It ſeems they were Reſolv'd to have up this *Cry*, meerly to *Blacken* the *Government* ; and to Sound the *Allarm* to their *Party*. For there was not the leaſt *Shadow* or *Appearance* of any thing like it, when this was blown about in many *Pamphlets*, and in their *Converſation*. It was before the late *Addreſs* of the *Houſe* of *Commons*, if their *Guilty Conſcience* can take any *Umbrage* from that, as meant againſt them. The *Queen* had not infring'd their *Toleration*, in any one Tittle ; on the contrary, ſhe Receiv'd their *Addreſſes*, and Return'd *Gracious Anſwers*, of which they Boaſted ; The very *Quakers* had their *Addreſſes*, with *Her Majeſty's Moſt Gracious Anſwer*, Printed, and Cry'd by the *Hawkers* about the Streets. And as to the *Presbyterians* in *Scotland*, Her Majeſty has even *exceeded* in Her *Royal Favours* to them, beyond what She was Oblig'd to by *Law*, or any other Conſideration, beſides Her *Reſolution* to *Fulfil*, even to *Nicety*, not only what She had *Promiſed*, but what might any wiſe be *expected* from Her.

Where then was the Ground of this *Cry* of *Perſecution* a Coming ? There was none other but this, That Her *Majeſty*, in Her *Speech* to the *Parliament*, had Declar'd her ſelf to be ſincerely in her *Principles* of the *Church* of *England*, wherein She had been *educated*. And they *Believed* her. This, This was enough ! There need no more be ſaid ! They care not for *Toleration*, if they have no *Handle*, no *Hopes* of *Undermining* and *Deſtroying* the *Church*, if thoſe in the *Government* will not *Aid* and *Aſſiſt* them *Covertly* to *Sap* her *Foundations*, till they ſee her one Day (and they have it in View) *Tumble* down at once, and themſelves put in her *Place*. Nothing *ſhort* of this will *Content* them. *Probatum eſt*. Let them give any other Reaſon if they can, for all this *Out-cry* that they have rais'd about *Perſecution*, to *Spirit* up their *Legion*. They who *Cry* before they are *Hurt*.——

But *ſecondly*, Let us conſider a little of their Great *pretence* of *Tender Conſciences*, and *perſecution* for *Conſcience-ſake*, with which they Catch the *populace*. I ſhould be as far as any Man from *Diſtreſſing a Tender Conſcience*, tho' *Erroneous*. Nor would I be *over-ſcrupulous* to *ſuſpect* thoſe who did *pretend* it ; for we cannot ſee the *Heart*, and I would rather Err on the Right-Hand. Therefore it is eaſie to *Deceive* Men *Once* ; But if they do it *Twice*, it is our Fault.

Now

Now when we have ſeen Men upon this *pretence* from *Toleration* Riſe to *Seize* the *Power* that *Protected* them: And then *Tyrannize* and give no *Toleration* to thoſe, who had before given it to them; We have all the Reaſon in the World to *ſuſpect* them, when they ſet up the ſame *Pretences* again?

But even then, ſhall we *Perſecute* them, and Reward them as they have Served us, and give all Preſumptions that they Dare, of their Readineſs to do it again, as ſoon as in their Power? No, not even in that Caſe would I *Perſecute* them, (though they could not juſtly Complain if I did) but rather Return *Good* for *evil*.

But then all the World would *Blame* that *Government*, and not *Pity* their *Fall*, who would ſuffer it to be in their Power, to ſerve them the ſame *Trick* over again.

The ſmalleſt *Puniſhment* could be Inflicted upon them for their *Treachery* and former *Rebellion*, would be to be *Diſ-Arm'd*, and not Truſted in any *Office* or *Poſt* of the *Government*, whereby they might be Enabled to *Rebel* again. Which indeed is not ſo much a *Puniſhment* as a *Kindneſs* to them, to keep them from *Miſchief*, like taking a *Sword* from a *Mad-man*, or a *Knife* from a *Child*, who cuts his *Fingers* with it.

It is the *Indiſpenſible Duty* of every *Government* to Secure their *Subjects*, by all Lawful Means, from the *Danger* of theſe, and, as much as is in their Power, to Diſable ſuch from the *Capacity* of Diſturbing the *Government*, and filling the Nation with *Blood* and *Deſtruction*. Whoſe *Blood* will be Required by *God* at the Hands of thoſe *Governours*, who by their *Negligence*, and want of due *Care*, ſuffer it to be *Spilt*.

But above all things, theſe Men are to be kept out of any *ſhare* in the *Legiſlature*. Neither to Sit in *Parliament* themſelves, nor to have any *Voice* in the *election* of *Parliament-Men*. For by this, they are Enabled, at all times, to Corrupt the very *Fountain*. Every *New Parliament*, the whole *Nation* is in a ſort of a *Civil War* by the *Conteſt* and *ſtruggle* of theſe Men at *Elections*, to get in *Creatures* of of their own. And they ſometimes get in ſo many, as *Fight* it *Inch by Inch* in the *Houſe of Commons*. And when once they come to gain a *Majority* (which they have not been far from it, *within our Memory*) then is the *Church* and *Government* Diſſolv'd, and *They* muſt be *Trump*. And if they *Get* it, they will not *Loſe* it. For they will *exclude* thoſe who will not *exclude* them. They have a *Preſident* in *Forty One* of *Secluding Members*, and *Purging* the *Houſe*. Themſelves made it, and they know how to Repeat it, They are not Guilty of *ſlipping* an *Opportunity*, that may never come again.

In short, there must either be an Eternal *struggle* betwixt these two Contending *Parties*: And that is not *Peace*; or one of them must (there is one of them will) *exclude* the other from the *Legislature*, when they can.

Then, and not till then, the *Dissenters* will be as *Peaceable* with us, as they are in *Holland*, where they complain of *Persecution*. They think they are very well dealt with, to have a free *Toleration* for their *Religion*, though they are totally *excluded* from the *Legislature*, or bearing any *Publick Office* in the *Government*.

The *Royal* and *Episcopal Party*, during the *Usurpation* of *Forty One*, would have been glad of such a *Composition*; and in *Scotland* since that time, when the *Presbyterians* bore the Sway, who never would Allow of any such *Toleration*.

Whoever out of Pure *Conscience* cannot comply with the *Church* and *Worship* that is Establish'd in any *Nation*, ought to be very Thankful for a *Toleration* to Serve *God* in their own Way, and not to think it any *grievance* that they are not Entrusted with the *Legislature* or *Government*, it is unreasonable to *expect* it. And it is not Allowed in any *Nation* of the Earth, that I have heard of, except with Us.

How *Ridiculous* is it to pretend a *Scruple* of *Conscience*, because they will not make me *Lord-Mayor*, or a *Parliament-Man*, or let me *Vote* at *Elections*!

But then they say, That this is Excluding them from their *Birth-right*. Why should they be debarr'd from Serving their *Country*, who are as *Capable* as other Men?

*Ans.* They are not so *Capable*, because not so fit to be *Trusted*, as being of a *Communion*, and consequently of an *Interest* quite *Opposite* to that of the *Government Established*.

2. They see this not only to be the *Rule* of the World, but that even in *England*, the *Papists* and others are *Excluded*, who have *Birth-rights* to Plead as well as other *Dissenters*. And there is at present much Greater Danger to the *Government* from the *Dissenters* than from the *Papists*: And moreover, We must say it (let *Whigs* and *Dissenters* be never so *Angry*) That, since the *Reformation*, *England* has suffered more by them than by the *Papists*; Whose *two* Popish *Reigns* shed not the *Hundred* Part of the *Blood*, nor Destroy'd *Liberty* and *Property* in any Proportion to what the *Dissenters* did in *Forty one*; There being at this Day hardly a Family in the Kingdom, which has not had *Father*, *Mother*, *Son*, or *Near Relation*, *Destroy'd*, *Plunder'd*, *Imprison'd*, *Banish'd*, and *Undone* in that Cursed *Rebellion*; Whose *Scars* Sixty Years has not worn out.

2. This

3. This *Pretence* of *Birth-right* goes upon that *Whig-Principle* (ſtrenuouſly Aſſerted in this *Pamphlet*) That all Men are Born *Free*, as *Job* ſays, *Like a wild Aſſes Colt*; and Conſequently cannot be *obliged* by their own *Conſent*; Without which all *Laws* are ſuppoſed to be *Tyranny*, and the *Government* is againſt our Natural *Freedom*, and *Birth-right*, as not being *Founded* upon our *Conſent*.

But it being *Born* under *Laws*, and a *Government* whoſe *Legiſlature* has an *Abſolute*, *Deſpotick*, and *Unaccountable Power* over our very *Lives* as well as our *Eſtates*, without ſtaying to *Ask* our *Conſent*, if this is to be *Free Born*, then all the World are ſo, and Ever have been ſo ſince *Adam*: Otherwiſe, not one, unleſs a *King* be *Born* after his *Father* is *Dead*.

If our *Fathers* can *Preclude* our *Birth-right*, and tye us up by their *Acts*, then is no Man *Free*, but *Concluded* by that *Government* which was *eſtabliſhed* before he was *Born*.

If our *Fathers* cannot ſo Tye us, but that every Man is ſtill *Free-born*, then is it impoſſible to Found any *Government* upon the *Election* of the *People*, becauſe there are every day, Men *New-Born*, and every Day, coming to that *Age* (whatever that *Age* is, or whoever has Power to determine it) wherein their *Conſent* ought to be *Asked*, and their *Diſſent* Allow'd, if they like not the *Government* which they find *eſtabliſh'd*; and ſo they are *free* from it, and it has no *Authority* over them: And if the *Government* pretends, in any thing to *Command* them, They have a *Natural* Right to Riſe up in *Arms* againſt it, and an *Uſurpation* upon the *Rights* of the *People*, and the *Birth-right* of every *Man*.

Theſe are *Wild* and *Extravagant* Notions, ſet up either by Men that cannot *think*, or by thoſe that have *Deſigns*. What *Birth-right*, what *Freedom*, what *Liberty* or *Property* has a Man, but what is given to him by the *Laws* of the *Land*; And by the *ſame* may be taken away?

Therefore there is no *Breach* of *Birth-right*, if the *Diſſenters* are *excluded* from their having any *Part* in the *Legiſlature*. At leaſt, no more than in *others* being *excluded*, as has been ſaid before.

I have this further to add upon this *Point*, That there is no other Way to *ſecure* the *Government*, and to ſettle *Peace* in the *Nation*, at leaſt, to *Preſerve* it to *Poſterity*. For while the *Diſſenters* have their *Votes* in the *Election* of *Members* to ſerve in *Parliament*, or can ſit there Themſelves, they will ever be *Struggling*; and ſometime or other they may gain the *Aſcendant*; and as ſaid before, gaining it but *Once*, is enough for them; they will not loſe the *Opportunity* to *perpetuate* it: We ſee now plainly, they tell us, That they have it in *View*, and that very *ſoon*.

And

And *then*, if *Laws* ſhou'd *now* be made to *exclude* them from *Offices* or *Employments*, or whatever elſe, whilſt they Sit in *Parliament*, and if they have the *Benign Influence* of a *Riſing Sun*, they are in a *Capacity*, and in a *Fair way* to *Reverſe* and *Retort* them all: Then let them be thrown into the *Den* of *Lions*, who ſent *Daniel* thither!

The *Engliſh* in *Ireland* cou'd never ſettle their *Government*, or have *Peace* and *Quietneſs*, till they got thoſe *Iriſh* who would not Comply with the *Communion* of the *Church Eſtabliſhed*, expell'd out of the *Parliament*; Excluding them from other things wou'd not do.

If any think to tie up the *Diſſenters* here with *Oaths* and *Teſts*, they will ſoon be Convinc'd by the *Sacramental Teſt*, theſe Men who pretended *Tenderneß* of *Conſcience* more than any, cou'd comply *Occaſionally* with what they thought *Idolatry* (or they Ly'd) to get themſelves into *Power*; and their Chief *Preachers* have, in *Print*, Juſtified the *Practice*.

Therefore there is no way but to *Exclude* All who go to any other *Communion* than that *Eſtabliſh'd* in the *Nation*. As it is in all the *World*; and more than that, in *Holland*, whence the *Whigs* and *Fanaticks* draw moſt of their *Precedents*.

And the *Excluſion* ought to be not only from *Offices* and *Employments* in the *Government*, but Chiefly to give them no *Acceß* to the *Legiſlature*, either *Directly* or *Indirectly*, either by having any *Share* in it Themſelves, or *Voting* for thoſe that have.

Then our *Elections* will be *Peaceable*, and our *Parliaments* will be *eaſie* and *unanimous*, and never till *Then*.

And here is no *Pretence* at all to call this *Perſecution*, or any *Infringement* upon their *Birth-right*.

This is ſupported by the Concurrent *Senſe* and *Practice* of all *Ages* and *Nations*, and of the *Fanaticks* themſelves, whenever they had the *Government*; and therefore, they can in no Reaſon *Complain*.

It is a *Neceſſary* and a *Moderate* CAUTION which all *Governments* ever have obſerv'd, for their own *Preſervation*, and the *Safety* of their *Subject*; and never *grumbled* at, I believe, by any *People* in the World, but our *Diſſenters*.

Did the *Primitive Chriſtians*, in their *Apologies* to the *Roman Emperors*, complain of their not being admitted into the *Senate*, or Intruſted with the *Offices* of the *Government*, notwithſtanding of their *Great Numbers*, and *Un-queſtion'd Abilities* for thoſe *Employments*? And they had *Loyalty* too to *Plead*, That they never had *Rebell'd*, or Cauſed *Violent* and *Bloody Revolutions* of *State*.

Did they ſet up their *Birth-Right*, and ſuch *Childiſh* Pretences? Even when they were able to have Aſſerted it by Arms. No, But when their

*Kings*

*Kings* were pleas'd to Employ them, in their *Armies*, or *Civil Affairs*, they Serv'd them faithfully, tho' *Heathens Idolators*, and *Perſecutors*; But put in no *Claim* of *Right* to any ſuch *Employments*, or thought themſelves *Injur'd* when they were not ſo *Employ'd*. No, They were neither *Whigs* nor *Fanaticks*.

But now, tho' I before ſpoke againſt *Impoſing* of *Teſts* upon the *Diſſenters*; yet I wou'd *Recommend* a *Voluntary One* to them, and, however they may take it, I think a *Friendly One*, if they are *Honeſt*, and have no *evil Intentions*.

If they are, in earneſt, Afraid of their *Toleration*, as they Pretend; they know the *Ground* of their *Danger*, and it is in their own Power to Remove it. If the *Government* be Jealous that they intend to *Screw* themſelves into the *Power*, and to bring about ſuch another *Revolution* as *Forty One*: And if they *Truly* and *Honeſtly* do intend no ſuch thing, then let them, of their own Accord, and without being *Forc'd* to it.

1. **Deſire** to be *Remov'd* from any *Share* in the *Legiſlature*, neither to Sit in *Parliament*, nor to *Vote* in the *Elections* of *Parliament Men*. Theſe *Offices* have (*fairly*) no *Emoluments*, but *Trouble* and *Charge* in them.

2. To be Remov'd from all *Offices* of *Truſt* in the *Government*. Whereby they will *Obviat* any *Jealouſy* may be Conceived againſt them of *Evil Deſigns*, &c.

3. To *Renounce* the *Principles* of *Forty One*, in what *Manner* and *Words* the *Government* ſhall think fit to Direct: Eſpecially the Doctrines of *King-Killing*, and *Depoſing* of *Kings*.

4. That this may the better be Believ'd, that they wou'd put down their *Calves-Head Clubs*, in which they *Feaſt* every 30th of *January*, and have *Lewd Songs*, which they *Prophanely* call *Anthems*, New ones Compos'd every *Year*, in *Ridicule* of the *King's Martyrdom*, and in Juſtification of thoſe *Principles*, and *Praiſe* of thoſe *Patriots* by whom it was Perpetrated! I have ſeen ſome of theſe their Horrid *Anthems*, brought from ſome of their *Calves-Head-Feaſts*, for they have Many of them every Year in *London*.

5. That they would Call in and *Cenſure*, by ſome *Publick Act* of theirs, to be known to the *World*, thoſe *Books* lately Writ by ſome of their *Preachers* (ſome very *Eminent* among them) in *Defence* of what they call *Occaſional Communion*, that is, To Joyn in our *Worſhip*, and Receive the *Holy Sacrament* according to all the *Rites* and *Ceremonies* of the *Church* of *England*, meerly to *Qualify* themſelves for *Places* of *Power* and *Advantage*; when, at the ſame time, they give theſe *Rites* and *Ceremonies* of the *Church*, as the *Cauſe* of their *Separation*, for that their *Conſciences* are ſo *Tender*, they cannot *Comply* with them; And many of their *Books* are

are *extant*, which make *Kneeling* at the *Sacrament* to be Downright *Idolatry*; and call our *Common Prayer Book*, the *Maß* in *Engliſh*: Yet juſtifie the *Complying* with this, as oft as the *Law* requires it, for a Good *Place*, or to get any of their *Party* into *Power*.

This gives Men ſuch an *Idea* of their *Probity* and *Honeſty*, as not to *Truſt* any thing that they *Say* or *Swear*: And renders all their *Pretences* to *Tenderneß* of *Conſcience*, a meer *Jeſt*; And ſhews it to be *Faction*, and not *Religion* which they are Hunting after.

Now were it not better for them, and is it not *Friendly* Advice, rather to have theſe *Books* for *Occaſional Communion* call'd in and *Cenſur'd* by *Themſelves*, than by the *Parliament*, and, Perhaps, *Burnt* by the Hands of the *Common Hang-Man?* But the *Choice* is left to Themſelves.

If theſe few *Advices* were Comply'd with, tho' but *Occaſionally*, for *Once* (and they are not worſe than *Idolatry*) then the *Government* being Eas'd of *Apprehenſions* from that *Party*, as to *Diſturbance*, and *Evil Deſigns* in *Temporals*, would leſs Grudge them a *Toleration* as to what was purely *Spiritual*. But if they ſhew, That they cannot have the *One* without the *Other*, it will be a ſhrewd *Temptation*, and put the *Government* even upon a *Neceſſity* of Taking *Both* from them; becauſe it cannot otherwiſe be *Secure*.

If they ſhou'd Comply with theſe *Advices*, they wou'd be *Better* and *Wiſer* Men than, I confeſs, I think them. They wou'd *Certainly* do it, if nothing *Troubl'd* them but the *Tenderneß* of their *Conſcience*.

But they have other *Deſigns*. And their *Strength* lies in their *Legion*, for *they are Many*. With this they think to *frighten* the *Gouernment*, as before ſhew'd in the *Pamphlet* we have Examin'd, and they tell us, That they will *ſet the Three Nations at Variance, and Embroil the World*, if we Touch their *Toleration*. Or, whether we do or not. For it has not been *Touch'd*, But they ſee a *Church of England-Queen*, and a *Church of England-Parliament*, (the *People* having been left to their own *Free Elections*) And this they cannot Endure! And *Threaten* us with *Embroilments!* But who ſhall *Make* them? None but *Themſelves*. That is Plain. They can Name none other. Do they think that the *Church of England* will make *Embroilments*, becauſe they are *Pleas'd* and the *Government* on their Side? We know then who they mean that are to *Embroil*. And they think, That this will *Terrify*.

But we hope they have *Wiſer* Men to Deal with.

The *Elections* of this preſent *Parliament*, without *Court-Managements*, ſhew Plainly that the *Majority* of the *People* are for the *Church* of *England*, as well as the moſt *Conſiderable* for *Honour* and *Eſtates*. There is no *Clearer* nor ſo *Sure* a way to know the *Inclinations* of the *People*.

And

And the like appears moſt Remarkably in the *Election* now made in *Scotland* (with which Country *Legion* wou'd now *Threaten* us) the FIRST *Election* they have had ſince the *Revolution*. And now we ſee the Reaſon plain, why the *Faction* never Durſt venture it in all the laſt *Reign*.

The *Faction* have no *Strength* to make any *Diſturbance*, except one Long-worn *Policy* of theirs, with which they wrought out all their *Deſigns* in *Forty One*, which is, To make the *Government* afraid of them, to *Boaſt* of their *Numbers*, and *Threaten* High.

If this takes, they have Gain'd ther *Point*.

Then Nothing muſt be *Refus'd* to them! Then *Evil-Counce llors* muſt be *Remov'd*; and every *Prerogative* of the *Crown*, by *Piece-meal*, as they *Plum'd* K. *Charles* I.

Then they will Uſurp the Name of the *People* to themſelves. And whatever is *Refus'd* to *Them*, is *Refus'd* to the *People!* The *Rights* of the *People* are ſet up in Oppoſition to the *Crown!* And then it is Eaſy to ſee, how the Matter will go! And, by theſe Means, (if ſuffer'd to go on) the *People* will come Really to be on their Side, as they did in *Forty One*, and think it is *Their Rights*, that are Contended for. Then the *King* is the Publick *Enemy* of the *People!* And now *Power* muſt be *Intruſted* in his Hands, without the *Inſpection* of thoſe *Patrons* of the *People!* Whomſoever they *Blacken*, are *Black*, are *Traytors* to the *People!* And, in their Names, they will *Demand* their *Heads!* And they are *Traytors* who *Refuſe* them, who *Speak* in *Defence*, or have any *Converſation* with thoſe *Accus'd* by the *People!*

Thus the *King*'s Friends are *Diſhearten'd*, *Frighted*, *Bully'd*, None dare ſtand by him, or *Adviſe* him, for that is the moſt *Capital* Offence! Such are immediately *Enemies* to the *People*, are for ſetting up *Arbitrary Government* and *Popery!*

Then the *Faction* are ſure never to be *Contented*, tho' All they Aſk be *Granted* them. It was either too *Soon*, or too *Late*, or there was ſomething in the *Manner* had an Evil *Aſpect*, as *Encroaching* on the *Liberties* of the *People!* And *That* is Ground to Aſk *Something elſe*, for their further *Security!* And ſo *in Infinitum*, till they have got the whole *Government* into their Hands. And then All that have any *Pretence* of *Right* muſt be *Deſtroy'd*, not only the *King*, but the whole *Royal Family* that they can Reach, for this will then be Neceſſary for the Support of their *Government*! And all that have been Faithful to the *King* muſt no more be *Truſted*, their *Eſtates* muſt be *Sequeſtred*, their *Perſons* put under *Bail* for their *Good Behaviour*, or elſe *Impriſoned*; and the moſt *Active*, or whom the moſt *Suſpect*, muſt to *Death*.

This is is a ſhort *Hiſtory* of *Forty One*. And ſhews by what Methods the *Faction*, at firſt *Inconſiderable*, came to *Over-Run* All. And it was only by their being at *firſt*, Thought more *Conſiderable* than they were, and the *Government* being *Afraid* of them.

But if they were now as *Conſiderable* as they would make themſelves; The *Government* is then in the greater *Danger*, and have the more Reaſon to *begin* with them, to take Power out of their Hands in Time, before they Grow too *ſtrong* for it. Since it is *Viſible*, That there is no *Compounding*. That they muſt have *All* or *None*. That the more is *Granted* them, is but giving *paſſage* to the *Water*, to *Flow* in more *Violently*.

King *Char.* I. is to be *pity'd*, and in ſome manner *Excus'd*, becauſe he was the *Firſt* that Try'd the *Experiment*, How far *Yielding* and *Condeſcention* would do with this *Faction*. And indeed, it would ſeem impoſſible (but to thoſe who have Try'd it) That there could be Men upon the Face of the Earth, whom all the *Charms* of *Vertue* and *Goodneſs*, which *Shin'd* in that *Prince*, and *Granting* to 'em All that they cou'd *Deſire*, ſhould render ſtill more *Unreaſonable*, more *Ungrateful*. and more and more *Impoſing*, till they *deſpoil'd* him of every thing, and at laſt of his *Life*. Nor are they ſatisfied with his *Blood*, which they *Quaff* over again *Yearly* in their *Calves-Head-Feaſts*, and initiate their *Children* in theſe *Bloody Myſteries*, and Hatred of *Monarchy* and *Epiſcopacy*.

The *Son* of this Bleſſed *Martyr*, K. *Char.* 2. Inheriting his *Father's* **Clemency**, went on to Try over again the ſame *Experiment* with the ſame *Wicked Faction*; He gave them an *Indemnity* for all they had done againſt his *Father* and *Himſelf*: Yet kept a *Steady*, tho' not *Severe* hand of *Government* over them, for about 12 *Years*, in which time they *Dwindl'd* and were *Dwindling* away even to nothing; a little more *Time* had Perfected the *Cure*.

When, Lo, the *King* in the Year 1672, Gave them a Full and Free *Toleration* for their *Religion*. Immediately they *Reviv'd*, gain'd *Strength*, and their *Numbers* encreas'd *Prodigiouſly*: And they, as ſoon, fell in to their old *Road* of *Forgetting* all *Benefits*, of *Calumniating* and *Aſperſing* their *Benefactor*, and *Plotting* againſt him (for now they had a *View* of Getting the *Power* again into their Hands) till they *Pinn'd* him up to the *Wall*, at the *Oxford Parliament*, and he Narrowly *eſcap'd* with his *Life*: As he did, by a Great *Providence*, from their *Rye-Houſe* **Aſſaſſination**; which *every one* of thoſe *Few* that *Suffered* for it, did *Confeſs* at their *Death*; and yet the *Faction* to his Day do *deny* it, and call it a *Court*, and a *Sham-Plot* (as the *Papiſts* do the *Gunpowder-Treaſon*) for it is one *Grace* of theſe *Saints*, to *outface* the *Sun*, never to be out of

*Countenance*,

*Countenance*, and to *Lye* ſtill on, though they be never ſo oft *detected*, even to *Demonſtration!* They will get *ſome* ſtill to *Believe* them. It is the *Principle* of that *Party* to Believe *Nothing* that makes *againſt them*, and *every thing* that makes *for them*. But to go on:

The King being forc'd to *do*, or *die*, ſet himſelf to the *Curbing* of the *Faction*, after the *Diſſolution* of the *Oxford Parliament*: And notwithſtanding they thought their *Power* and *Numbers* ſo *Formidable*, he in the few Years that he Liv'd afterwards, had them perfectly under his Feet; without any Force of *Arms*, or any *Diſturbance*, only by the *Awe* of his *Authority*, and keeping the *Laws* in their due *Channel* and *Vigour*.

For, as ſaid before, the *Faction* have no *Strength* but what they Receive from the *Connivance* of the Government, and the *Opinion* that that they are too Hard for it, and force it to be *Afraid* of them. Without this, they dare not look *Authority* in the Face; and are eaſily *Subdued* if they ſhould,

After the *Death* of this *King*, his Unfortunate *Brother* K. *James* the Second let the *Faction* looſe again, by a New *Toleration*: For which they *Hoſanna'd* him, even to *Blaſphemy*, as may be ſeen in their Printed *Addreſſes*; telling him, That he had *Reſtor'd God to his Empire*, meaning over *Conſcience*; That His *Majeſty had an Empire in their Hearts, divided with God*! They wiſh'd there were *Windows* in their *Breaſts*, that he might ſee the *Loyalty*, the *Truth*, and *Sincerity* of that *Fidelity* and *Gratitude*, *&c.* which they then *Vow'd* to him.

And as a farther *Proof* of this, and to ſhew their *Breeding*, there was a *General Silence* obſerv'd in their *Meetings*, and in their *Writings* during His *Reign*, of ſaying any thing againſt *Popery*: While the *Church* of *England* ſtood in the Gap, and were *Blam'd* and *Accus'd* by ſome of them for it, who, by theſe means made their Court.

For they never Preach againſt *Popery* in *Spain*, or any Place where it *prevails*; but when it is *Down*, then they are *Unmerciful*! Or where they have any Body to *Blacken* with it, in order to the Carrying on of their *Deſigns*!

Thus the *Three Nations* were *deafned* with their *Clamours* of *Popery* againſt K. *Charles* the Fift who always was a true *Son* of the *Church* of *England*, and Died a *Martyr* for Her: But they ſaw no *danger* of *Popery* in the *Reign* of K. *James* the Second, till he was *Gone*.

And then they *Open'd* and *purſu'd* Him to the *Grave*, and *After*, even to this Day.

And their *Chief* Objection againſt him (which was the Chief indeed, but it came ſtrangely from them) was that very *Toleration*



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*tion* he had granted to them! And that for which they had before Cried him up to the *Heavens*, they now for the ſelf-ſame thing, *Blacken* him even unto *Hell*, as being a *Breach* of the *Laws*, and his *Coronation-Oath*, intended to introduce *Arbitrary Government* and *Popery*: For which laſt, it was the propereſt *Method* indeed that could be taken.

This ſhews the *Good Nature*, the *Truth*, and the *Sincerity* of theſe Men, how far they are to be *Truſted* or *won* by *Obligations*!

In the next *Reign*, the *Toleration* granted by King *James*, (and for which, the moſt of any one thing, he was *Abdicated*) was *Enlarg'd*, and much more *Encourag'd*. To which we owe the great *encreaſe* of the *Faction* ſince, not only in *Number*, but in *Power*, and *Inſolence*; and were juſt come to have *out-fac'd*, and *over-grown* the *Church*.

The *Abatement* of which *Hopes*, under the preſent *Auſpicious Reign* (though without any Infraction upon their *Toleration*) has *enraged* them, like a *Tyger*, when the *Prey* is pull'd out of his *Mouth*.

Therefore we hear them *Roar*! —— They ſtayed not till the *Government* ſhould *begin* with them, or give them any the leaſt *Pretence* of Invading their *Toleration*, or any of their *Rights* or *Privileges* whatſoever; nor were they afraid of it. But they knew the *Queen* would not join with them, or be made a *Tool* of to deſtroy the *Church*; therefore they were reſolv'd to *begin* with Her. She had been but two Days upon the *Throne*, when they began to call Her *Papiſt*, or, which is worſe, *Papiſtly Affected*; becauſe they knew She was the Direct *Contrary*, that is, Truly *principled* in the *Doctrine* of the *Church* of *England*, which they call *Popery*, becauſe it is an *Ill Word*, and will ſtir up the *Mob*; as they had Experimented in *Forty One*, againſt her *Royal Grand-father* of Bleſſed Memory: In the ſame Manner they have begun with her; And cry out of *Perſecution* intended, That whatever *Reſtraint* ſhould be put upon them afterwards (for which they knew they ſhould give Cauſe) might paſs as *Perſecution* for *Conſcience*, and to introduce *Popery*!

Therefore the *Government* need not be Afraid to *Begin* with them; for they have *Begun* with it already. And will go on to *Slander*, to *Calumniate*, to *Alienate* the *Affections* of all they can; till they ſhall be ready for ſomething elſe! Which *God* prevent. And which only can be prevented (in all Human Proſpect) *By diveſting thoſe Men of the Power, who have ſhewn us they want not the Will to deſtroy this Church and Government*: Who *Threaten* us with *Foreign* Proſpects of Future *Reigns*; And that all we can do now, is only to *Provoke* our *Enemies* (as they call themſelves) *and render our ſelves Ridiculous*.

Nay,

Nay, they have ſhewn, That there is enough done already to *Provoke* them. For they are *Provoked*. And ſpare not to ſhew it. Therefore if the *Government* do not go on, they will Fulfil the Remainder of their *Prophecy*, which is, *To Render themſelves Ridiculous*.

Theſe *Modern-Whigs* have far *Out-ſtripp'd* their *Fathers* of *Forty One*, ( being *Inſtructed* and *Encourag'd* by their *Example*) who *Began* not ſo *Early*, not *Bare-Faced*, nor with ſuch *Aſſurance*. If they are *Dwarfs* to them in *Wickedneſs* ( as our *Moderate Church-Folks* wou'd Perſuade us ) they ſtand upon the *Giant*'s Shoulders, and ſee farther; are more *Expert*, and have a nearer *Way* to their *Buſineſs*. Nor can we find them at all *Deficient* in their *Talents* of *Management*, in their *Modeſty*, *Induſtry*, *Pretences*, *Repreſenting* their *Adverſaries*, and *Lying* a *Little!* For which I Refer to *The True Picture of a Modern Whig*.

Now let who will Perſuade Her *Majeſty*, That theſe *Sons* of thoſe who Slew the *Prophets*, and ſay, *If they had been in their Fathers Time*—— are not ( as in the Caſe when this was ſpoken ) *Exceeding* their *Fathers*, and *filling up their Iniquity*; And therefore, That She ought to *Truſt* them, and put *Power* into their Hands; That this is the only way to *Mollify* them, and make them *Eaſy*. I wou'd beſeech Her *Majeſty*, to lay in the other *Scale*, how this *Method* Succeeded with Her *Royal Grandfather*, Her *Uncle*, and Her own *Father*, and in ſhort, with all whoſoever *Truſted* them ſince they came into the World, either in this, or in any other *Nation*: In any of which if they can Shew, That they ever came in otherwiſe, or Prevail'd, than by *Rebellion*, and *Overthrow* of the *Government*, they will Oblige the World with a *Diſcovery!* All the Difference we can find, in this Caſe, betwixt their *Principle* and that of *Mahomet*, is, That the one is for *Propagating* their *Religion* by the Power of the *Sword*, and the other, of the *Symetar*. But both Agree in the *Creſcent*, that like the *Half-Moon*, they will ever be *Encreaſing*, and uſe what *Power* they have to the Gaining of *More*; Thus *Conqueſt* with them is a *Lawful Title*.

This is the True *Engliſh* of their Deſiring *Power*; And this has been the *Fate* of All who ever *Truſted* them with it. And wou'd any Adviſe the *Queen* to Try this *Experiment* over again, who cannot give one *Inſtance* whereever it *Succeeded* otherwiſe in all the World; eſpecially in thoſe *Inſtances* before mention'd, which are ſo near to Her *Majeſty*.

Wou'd any Endeavour to make Her Majeſty *Afraid* of them, when that is the only thing can give them the *Power* over Her?

And, beſides what has been above ſaid upon this Head, Her

*Majeſty*

*Majeſty* has now one Great Advantage more than any of Her *Royal Predeceſſors*, which is the Happineſs of a True *Church of England Parliament*, who have Promis'd to *Take Care of Her*.

The *Faction* cou'd never Prevail againſt K. *Charles* I. till they had got ſo many of their Number into the *Houſe* of *Commons*, as to carry the *Aſcendent* there: And then they *Excluded* the Reſt They *Voted* out, firſt, the *Biſhops*, and then all the *Lords*, whom they had, by a *New Oath*, *Sworn* to *Maintain*. The *War* then was betwixt *King* and *Parliament*, they having *Uſurp'd* the Name unto themſelves; And by that carry'd All before them.

The *Parliament* was againſt that *Toleration* Granted by K. *Charles* the 2*d*. *An*. 1672. And *Prevail'd* at laſt to have it *Recall'd*.

As they were likewiſe againſt the *Toleration* Granted by King *James* 2*d*. which Occaſion'd that *Breach* betwixt them.

And they Shew now, That they were not well Pleas'd with that Granted by K. *William*, who got it Confirm'd by *Parliament* (which K. *James* had Labour'd in vain) the firſt ſince *Forty One*. But the *Faction* then Prevail'd: And it took the whole Force of the *Church-Party* to keep themſelves from being Quite *Over-Run*: And, if *Providence* had not Interpos'd, they had not been Able to *Struggle* much longer.

This Shews the *Inclination* of *England*. Which Appears *Viſibly* in this *Free-Parliament*.

And while they ſtand with Her *Majeſty*, Who can *Hurt* Her? Who can make Her *Afraid*?

Who can Give an *Inſtance*, whereever the *Faction* Prevail'd againſt *King* and *Parliament*? No, Never. Or ever durſt *Attempt* it. They have no way, but by *Screwing* themſelves into the *Parliament*. There only, *Now*, they can *Begin* their *Miſchief*. And we are not out of *Danger* while they can have Acceſs thither. At leaſt, We can never be in *Peace*, till the *Door* be *Bar'd* againſt them.

Which has made me Inſiſt ſo much upon it here. And the Rather, becauſe here is no *Pretence* of calling it a *Perſecution*, with which they have Begun to *Clamour*. And the ſame *Reſtraint* has been put upon others, who have leſs Deſerv'd it. And none can Complain of it, whoſe Scruple is on the Score of Conſcience.

If this *Point* were once *Secur'd*, neither *Simeon* nor *Levi* cou'd do us any Harm, neither the *Moderate Church-Man* nor the *Modern Whig* could *Betray* or *Supplant*.

It is more than Probable, That we ſhou'd then *Soon* come to be of one *Communion*, at leaſt, we ſhould be one *People*, as it is

in

in *Holland*, having one *Fix'd* and *Settl'd Government*, without *Struggle* and *Oppoſition* of *Contending Parties*, who *Strive* for the *Maſtery*.

The ſame *Tenderneſs* of *Conſcience* which Allows of *Occaſional Conformity*, cou'd *Comply* with *Conſtant Conformity*; Since they do it now, as *Oft* as the *Law* Requires it for *Places* of *Power* or *Profit*; And therefore it is not to be Doubted, but that they will ſtill do it, as often as the *Law* ſhall *Require* it, if there is any thing to be gotten by it.

It may now be ſaid to me, That my *Foundation* is too *Narrow* for my *Super-Structure*. That the *Pamphlet* I have Nam'd at the Beginning, is not of that Weight, as to have all that I have ſaid Built upon it. That therefore the *Giving up* or *Slipping* of that *Pamphlet*, will *Overthrow* all the Pains I have taken.

*Anſ.* That *Pamphlet* was but the *Occaſion* whence I took *Riſe*. And my Buſineſs has not been the *Confutation* of that Silly *Pamphlet*, but to ſhew thence the *Spirit*, the *Principles*, and *Deſigns* of the *Faction*, who have *Printed* it, and do *Recommend* it.

2. There are a Multitude of other *Pamphlets* ſpread about the Town of the ſame *Nature* and *Tendency*. And to *Anſwer* them All, one by one, wou'd be an Endleſs Work; beſides that it wou'd be to no Purpoſe, becauſe they All ſpeak the ſame Thing. And to Anſwer *One*, is, to Anſwer them *All*. But *Faction* gives us ſo *Many* of them, to *Infect* the More, and that ſome or other of them may be in every Body's Hand.

3. They *Print* an *Obſervator*, which comes out *Twice* a *Week* here in *London*, Wherein their *Principles* are *Sum'd* up, their Malicious *Innuendos* againſt the Preſent *Government* and *Miniſtry*; And their Implacable *Hatred* againſt the *Church*, which they Repreſent under the Name of the *High-Flyers*, as this *Pamphlet* do's of the *Violent Party*, that they may *Batter* Her the more *Effectually* and *Securely*.

This *Obſervator* has drawn in his Horns ſomewhat of *Late*, and ſpeaks more *Covertly*; but not leſs *Dully* or *Maliciouſly*. And whoever will be at the *Drudgery* to look over theſe *Obſervators*, will find all the *Rage* and *Venom* that *Hell* can Spew out againſt the *Church*, under the Name of *High-Flyers*, *Violent Men*, &c. As the *Heathen Perſecutors* Sew'd the *Chriſtians* in *Bear-Skins*, and then ſet the *Dogs* upon them. Thus theſe our *Meek* and *Modeſt Perſecutors*, while they Cry out againſt *Perſecution*, are doing all that is in their Power, to *Expoſe* all the *True* and *Faithful Sons* of the *Church* of *England*, to the *Fury* of the *Mob*, and *Deteſtation* of

*Mankind*

*Mankind*; Repreſenting them as *Dogs*, *Wolves*, *Serpents*, very *Devils!* Not to be *Tolerated*, but *Devour'd* without *Mercy!*

Now what can be Done, or what has been left Undone by the *Faction*, to *Poyſon* the *Nation*, and *Alienate* the *People* from the Preſent *Church* and *Government*! And to Shew, That this is the *Senſe* of their *Party*! They *Ply* us with *Warm Cloaths*, *Swarms* of *Pamphlets*, one *Freſh*, before the other is *Cold*, And, that None may Eſcape, with *Weekly Obſervators*, All of the ſame *Strain* and *Kidney*! Beſides what we meet with in their *Daily Converſation!*

This is the Exact *Method* with which they *Began* in *Forty One*. And of which the *King* took Notice in his *Declaration*, in Anſwer of the Declaration of the two Houſes about the *Militia*, *May 5th.* 1642. where he ſpeaks thus,

*That he very well underſtood how much it was below the High and Royal Dignity wherein God had Placed him, to take Notice of, much more to Trouble himſelf with Anſwering thoſe many Scandalous, Seditious Pamphlets, and Printed Papers, which were Scatter'd, with ſuch great Licence throughout the Kingdom (notwithſtanding his Majeſty's earneſt Deſire, ſo often in vain preſſed for a Reformation) tho' he found it Evident, that the Minds of many of his weak Subjects, had been, and ſtill were Poyſon'd by theſe Means; And that ſo general a Terror had Poſſeſſed the Minds and Hearts of all Men, That whilſt the Preſſes Swarm'd with, and every Day Produc'd, New Tracts againſt the Eſtabliſh'd Government of the Church and State, moſt Men wanted the Courage, or the Conſcience to Write, or the Opportunity and Encouragement to Publiſh ſuch Compoſed, Sober Animadverſions, as might either Preſerve the Minds of his Good Subjects from ſuch Infection, or Reſtore and Recover them, when they were ſo Infected.*

This you will find in that Admirable *Hiſtory of the Rebellion*, by the Late *Earl* of *Clarendon*, lately Printed. *Vol.* 1. *p.* 408.

This *Hiſtory* (perhaps the beſt *Human*, in any Age) Shews, as in a *Mirror*, moſt *Lively*, the *Complexion*, the very *Heart* and *Soul* of the *Faction*, their *Diſſimulation*, and *Inſolence*, the Manner of their *Management*, how they *Encreaſe* under the leaſt *Favour*, and how Eaſily they are to be *Suppreſs'd*, when no *Way* is given them by the *Government*, and their *Beginnings* not *Neglected*, as *Then*, ſo *Now* to *Poyſon* the *Nation* with their *Seditious Pamphlets*, and *Debauch* Un-diſturb'd. This is like *Proclaiming* of *War*, what follows is *Action*.

*Fœlix quem faciunt Aliena pericula Cautum.*

FINIS.

*Novem.* 5. 1702.

# A Supplement,

On Occasion of

## *The New* Scotch *Presbyterian Covenant.*

## Acheronta Movebo.

*Ego te intus & ex cute Novi.*

SInce the foregoing Sheets went to the Press, the following *Association* of the *Faction* in *Scotland* has come to my Hands, with which I Present the Reader, with two or three Lines of the Letter which Inclos'd it, to shew that the same is carrying on with Might and Main through all the *Party* in that Kingdom, and it follows in these Words,

THe Provincial Synod of Lothian and Tweddale, considering the present State and Condition of their Church both at home and abroad, and the great Affairs now under Deliberation anent the two Kingdoms of Scotland and England, do judge it their Duty to Excite and Stir up one another, to recommend to all their Presbyteries and Ministers within this Synod, to be frequent and fervent in their Prayers to God, that he would now and always manifest his Favour to, and mercifully take care of his Reformed Churches and People in all places of the World; and that he would preserve and bless our Gracious Sovereign Queen Ann. Direct her Councels, and would counsel and guide those who are Consulting about the Affairs of these Nations; and that he would mercifully preserve and maintain what he hath graciously wrought for the People of this Land.

And the Synod appoint for mutual Confirmation and Strengthning one another's hands in the Lord's Work, that each Minister and Probationer do Judicially in their Respective Presbyteries, profess and declare their Resolution, and engage in the Lord's Strength to defend and maintain, and all the days of their Life by God's Grace, to persevere in the Doctrine of this Church, according to our Confession of Faith, and the purity of Discipline and Worship, and Presbyterian Government of this Church, so happily established by Law. All which we are perswaded are founded on the Word of God; and we disown all Princi-

ples contrary thereto; and that this profeſſion and engagement be Recorded in the reſpective preſbytery Books, and Subſcribed both by Miniſters and Probationers.

The Synods of Glaſgow and Fife; and, as I am inform'd, all other Synods in this Kingdom, have made Acts of the ſame Nature, Nemine Contradicente.

Edin. Nov. 10. 1702.

Let me now make ſome few *Obſervations* upon this.

1. This is directly the Old *Solemn League and Covenant*, in a New *Dreſs*; But in *That*, they ſpoke more Dutifully towards King *Charles* I. than in *This* to Queen *Ann*. For *There* they *Swore* to *Maintain and Defend His Majeſty's Perſon and Authority*. But then there follow'd, *In the Preſervation of the True Religion*; by Virtue of which *Limitation* they afterwards Juſtify'd their taking of *Arms*, and all their Proceedings againſt the *King*: Becauſe (as they ſaid) they *Swore* to the *King*, with a *Limitation*; but to their *Preſbyterian Government*, in Terms *Abſolute*, and without any *Limitation*.

Here they give not to Queen *Ann* ſo much as the *Compliment* of their *Allegiance*: But to the other, of their *Preſbyterian Government*, they *Engage* themſelves, without any *Limitation* or *Reſervation* whatſoever, *All the Days of their Life*, as being *Founded on the Word of God*; And if ſo, no doubt, *Un-alterable* by any *Power* upon *Earth*. And they *Diſown all Principles contrary thereto*. Now all Men know, That the *Principles* of the *Preſbyterian Government* are *Republican* in the *State* as well as in the *Church*; And wherever they have Prevail'd, they have Aboliſhed *Monarchy* as well as *Epiſcopacy*; They cannot ſhew *One* Exception. Which makes good the *Maxim* of the *Wiſe* King *James* I. *No* BISHOP, *No* KING. For both are the ſame *Species* of *Government*, that is, *Monarchy*, the one in the *Church*, and the other in the *State*: And it is utterly *Inconſiſtent*, where the *Church* and the *State* are *In-Corporated*, to be for the *one Sort* of *Government* in the *One*, and the *Oppoſite* in the *Other*.

And therefore, by this their *New Engagement*, as by their *Old League and Covenant*, they are Obliged, to the utmoſt of their Powers, to Extirpate *Monarchy* in the *State*, as well as Epiſcopacy in the *Church*.

Nay more, to carry on the ſame *Lord's Work* in *England*, when they can, as they before ſent their *Covenant* hither. For,

2. They go now upon the ſame Grounds, that is, their *Correſpondence* with, and *Direction* from, the *Faction* in *England*; who may come, in time, as they did then, to appear *Openly* in Behalf of their *Good Brethren* in *Scotland*, whom they had before ſet on work.

Tho' it ſeems that *Epiſcopacy* is not the ſame in *England* and in *Scotland*; yet we are ſure that the *Faction* is.

And

And they have already begun to Eſpouſe their *Dear Brethren in Scotland*; And *Threaten* us with them, as in the *Pamphlet* before Conſider'd, and ſeveral others; as well as in their Daily *Converſation*.

And they have now an Opportunity, on Pretence of the *Union*, to Flock hither, and Employ their *Emiſſaries*, to Concert *Meaſures*, and Receive the *Neceſſary Orders*: Of which this *Engagement* is the firſt Proof.

Thus when the *King* permitted their *Commiſſioners* to come to *London*, to ſettle the Points of the *Pacification* in *Forty One*, they *Adjuſted* their Matters with the *Heads* of the *Faction* here, and then *Miſchief* began to *Brew*.

This is ſo Literally the *Method* with which they Began *Forty One*; (But now make much more Diſpatch) That I tremble at the Conſequence, if Proper *Remedies* be not, *in Time*, Apply'd.

3. For Subjects, of their own Heads, without the *Supreme Authority*, to Enter into *Engagements*, *Covenants* and *Aſſociations*, has in all well-order'd States, been ever counted a *Rebellion* and *Treaſonable*: Since it do's, *ipſo Facto*, Diſſolve the *Government*, and Tye ſuch *Engagers* and *Covenanters* to other *Terms* and *Conditions*, than the *Law* has Appointed; and conſequently of which the *Law* cannot *Judge*. This ſets them *Above* the *Law*, and puts the *Legiſlative-Power* wholly into their hands. For that *Power* cannot be *Parted*. And He or They who can make *one Law*, may make a *Thouſand*, nay muſt make All our *Laws*, and may *Repeal* them *All*. And to ſhew that this *Engagement* is made as a *Law*, it bears the *Name* and *Authority* of a *Provincial Synod*, which *Appoints* that it be done *Judicially*, and, *in the reſpective Presbyteries*, for the greater Solemnity, and *Recorded in the reſpective Preſbytery-Books*, as a ſtanding Law to them, and *Subſcrib'd both by Miniſters and Probationers*. Theſe *Probationers* are young Men, who are a fitting for the *Miniſtry*, whom they Allow too ſometimes to *Preach*. So that they have order'd the *Tincture* to Search to the very *Roots*.

And to *Fix* it for ever, they have *Founded it on the Word of God*; which will take with the *Populace*, and make them think it, as it is here call'd; *The Lord's Work*. And then we know what to Expect from their *Zeal!* As we have ſeen it, more than once, before this time, and from the ſame Hands.

4. This makes Good what is ſaid above in this Paper, That the *Faction* will not ſtay for *Provocations*, but are Reſolv'd to *Begin* firſt, with a *Government* they do not like, in Proſpect of another which they Underſtand better.

For what *Provocations* can the *Faction* alledge in *Scotland*? The *Queen* prevented them in Kindneſs, and promis'd them of her own Accord, and before it was ask'd of her by any *Deputation* from that Kingdom, to

preſerve to them their *Preſbyterian Government*, and all the other *Rights* and *Priviledges* which they had obtained in the laſt *Reign*. She ſtuck to their *Rump-Parliament*, which had been *Metamorphoſed* out of a *Huddl'd Convention*, and wou'd not ſuffer it to be Touch'd, though it was grown the very *Grievance* of the *Nation*, which appear'd by the *Proteſtation* againſt it of ſo many Noble *Lords* and *Gentlemen*, the firſt for *Quality* and *Eſtates* in the Kingdom; But Her Majeſty Expreſs'd her High *Diſpleaſure* againſt them for ſo doing, and ſupported that *Whig-Convention* againſt them; and let it live out all its Days. And when a new *Parliament* was Choſen, wherein the *Inclinations* of the *People* did ſhew themſelves, as the *Faction* well knew they wou'd, whenever they had a *Free Election*, then the *Queen* did *Prorogue* them (without ſuffering them once to come together) till *March*, and then to *April* in the next Year; thereby to gratifie the *Faction*, who are not out of Hopes of having it *Diſſolv'd*; or, which they wou'd like better, not ſuffer'd to *Act*, till they ſhould have time enough to *Poiſon* the *Nation* ſufficiently towards a *New Election*, which they have Effectually begun by this their *Engagement*; into which all Perſons will be drawn (as in their former *Covenant*) and they who refuſe, made firſt *Malignants*, and then *Delinquents*; the *Mobb* will be Hunted at them as *Papiſts*, or (which is as as bad there) *Prelatiſts*.

The unexampled *Favours* of the *Queen* to that *Faction* in *Scotland*, has Aſtoniſh'd many here. And her *Perſeverance* therein upon all *Occaſions*, particularly in her Choice of the *Commiſſioners* from that Kingdom for the *Union*, who are moſtly Profeſſed *Preſbyterians*.

They have carried the *Aſcendent* in every thing ſince Her *Majeſty* came to the *Crown*; even as though the *Faction* had Govern'd *here* too.

Or, as if they had not *Inſulted* and *Villified* the *Princeſs Ann* to the laſt Degree, in all the former *Reign*, and help'd forward many of thoſe *Indignities* then unworthily caſt upon her *Royal Highneſs*, which Her *Majeſty* (come of the *Forgiving Kind*) has not only *Forgotten*, but (*marvelouſly!*) *Rewarded*.

But *Experience* has made good this Obſervation, *That we are not to fear Evil ſo much from thoſe whom we have Injur'd, as from thoſe who have done Injuries to us*. For it ſhews *their* Nature; and they cannot *Truſt* another for that *Forgiveneſs* which they find not in their own *Temper*.

Thus all Her *Majeſties* Goodneſs to theſe Men, has been return'd; for inſtead of *Gratitude*, they are now more *Mutinous* than Ever. Now they ſee new *Dangers* to the *Reform'd Churches Abroad* as well as at *Home*, with which they *Preface* their *Engagement*, to ſtir up the *People* with

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ſtrange *Amuſements*. But what greater *Danger* are they in *now*, than in the laſt *War* under King *William*? Have we more *Popiſh Allies* than he had then? Are we carrying on the ſame *Cauſe* with the *Pope*, the King of *Spain*, the *Duke* of *Savoy*, and other *Perſecutors* of the *Proteſtants*, as we were then? Is the *Pope* the *Head* of our *Confederacy* now as he was then? And has the *Queen* Sworn *never to make Peace with* Lewis *the* 14th. *till he has made Reparation to our Holy Father the Pope, for all the Indignities offer'd by him to the Holy See*? Which is the firſt *Article* of thoſe *Sworn* to at the *Hague* in the *Congreſs* of the *Prince's Confederates* held there by themſelves or their *Ambaſſadors* the 4th of *Feb.* 1691. Indeed if the *Queen* had taken ſuch a *Solemn Oath*, never to give over till ſhe had *Reſtor'd* the *POPE'S Supremacy* in *France*, as King *William* did in 1691, which was then beat down, and had been from the Year 1682, when the whole *Gallican Church* in *Synod* Aſſembled, made their Memorable *Decrees* againſt it, the *Faction* wou'd have had *Umbrage* ſufficient to have raiſed up their *Clamours* to the *Skies*, of the Danger of the *Reform'd Churches Abroad*, &c. And this was the greateſt *Victory* obtain'd by K. *William* in that *Ten Years War*; for the *French King* was oblig'd by the Force of that *Confederacy*, to ſubmit himſelf to the *Pope*, and the *Biſhops* and *Clergy* of *France* to write a *Renunciation* of their ſaid *Decrees*. And ſo thoſe *Steps* made there towards a *Reformation* (as far as ever our *Henry* the 8*th*. had gone) were *Defeated*, and *Popery* once more, *Re-Eſtabliſh'd* there to the full.

Yet the *Faction* ſaw no *Danger*, no *Harm* in all this! We heard none of their *Out crys*, none of their *Engagements* for the *Reform'd Churches* then!

Nor yet, when at the *Treaty* of *Reſwick* the *Proteſtant Churches* in all the *French Conqueſts* then Reſtor'd, were expreſly *debarr'd* from the *publick Exerciſe* of their *Religion*, and their *Churches* given to the *Papiſts*. Though the chief Pretence of the *War* was ſaid among us to be for the *Reſtauration* and *Security* of the *Proteſtant Churches* Abroad: And after this *Peace* a more cruel *Perſecution* was ſet up againſt them than before; and in Places where it had not been before, as in the *Palatinate*, where above a *Thouſand Proteſtant Churches* were taken from the *Proteſtants*, and given to the *Papiſts*; and thoſe *Princes* pleaded this very *Treaty* of *Reſwick* for their *Warrant*. And the *French King* boaſted of this in his Letter to the *Arch-Biſhop* of *Paris* upon the *Peace*, which was *Printed* here, *That as he had Extirpated Hereſie out of his own Dominions, ſo he had Eſtabliſhed the Catholick Faith in other Countries, with the Conſent of Sovereigns of a different Perſwaſion.*

Yet all this mov'd not the *Faction* here. No not a whit. They ſaid the

the *King* could not help it, though at the ſame time they Boaſted how he had humbled *France*, and *forc'd* them to a *Peace*!

In ſhort, they were reſolv'd to be pleas'd with every thing that he did, for they knew *why*, and for the ſame Reaſon to be pleas'd with nothing that this *Queen* does. They *Grudge* even her *Succeſſes* againſt the *Common-Enemy*, that they might *Reproach* her; they cannot *conceal* it in *Converſation*. Upon the firſt Rumour of the *Taking* of *Cadiz*, How did they *Magnifie* K. *William*, as being all his *Contrivance*! And upon the *Diſappointment*, how did they *throw* at the *Queen*, and the *Miniſtry*? I ſpeak of nothing but what is generally known.

5. The *Cauſe* of their *Averſion* to the *Queen*, is her being *Educated* in the *Church* of *England*, and, as they believe, truly *Epiſcopal* in her *Principles*: And therefore, though She let them Enjoy all they have in Poſſeſſion, yet that will not do their Buſineſs, for they have ſomething elſe in View.

But the cauſe of their *Inſolence*, in making *Engagements*, and ſtirring up the *People* againſt her, in Return for all her *Goodneſs* and *Favours* (very *extraordinary*) towards them, is no other than thoſe very *Favours* which *encourage* them, otherwiſe they would not, they *durſt* not have ſo *Preſum'd*. For,

1*ſt*. It is the *Nature* of the *Beaſt*; they have ever done ſo: *Stroaking* will make ſome Dogs *Bite*. And whether any ever far'd otherwiſe at their Hands, who were not of their Stamp, they who have try'd them can determine. But,

2*dly*. They argue, That all comes from her *Fear*, for they cannot think She *Loves* them; they know there is no Reaſon. And having had the Word from the *Faction* in *England*, they cry, If *Frighting* her will do it, ſhe ſhall have enough of it. Come, we will make *Engagements* and *Aſſociations*, and make them run through the *Country*; and we will have thoſe about Her Majeſty, ſhall tell her, That the next will be *to Arms*; and then what the Conſequence will be, if, during a War Abroad, Inteſtine *Troubles* ſhould ariſe! Therefore, that theſe Men muſt be *pleas'd* and kept *quiet* for a time, they may be conſider'd afterwards, when there is *Peace*, and all things *ſettled* (which they will take care ſhall never be till they have *All*) and the *Parliament* there ſhall Sit, but not too haſtily, to *propoſe* them. And if this takes, then their New *Engagement* will go on and Proſper, will be thought *Lawful*, if the *Law* take no notice of it; their *Party* will appear *Formidable*; and by Ways and Means may come to carry the *Aſcendent*, even in the *Parliament*. Their *Intereſt* will grow ſtronger every day; and they that are for the *Church* and the *Crown* will grow *weaker*, their Hearts will be *Diſcouraged*, and many of them be tempted to

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go over to the *gaining* ſide, as we have ſeen in former Caſes. If they may not be oppos'd *Now*, that time will never come; for it can never be with that Advantage as at the *Beginning*, to *Nip* it in the *Bud*, before a *Drop* become a *River*, and that *River* become a *Sea*.

Will Her Majeſty truſt their Goodneſs to make her *Glorious*, as they often *Promis'd* and *Perform'd* to her *Royal Grandfather*? Can ſhe Expreſs more *Tenderneſs* and *Regard* for them than ſhe has ſhew'd already! Even to the Diſturbance of ſome of her beſt *Friends*? O let her not go on to diſoblige *theſe*, in hopes of gaining her *Enemies*! She ſees how far this *Deaf Adder*, whom ſhe has *warm'd* in her *Boſom*, has been *Charm'd* by her *Exceeding* Goodneſs, to *Hiſs* out new *Engagements* and *Covenants* againſt her, and think to *fright* her with their *Forked Tongues*; that is all the *Strength*, all the *Security* they have. The *Queen's* Friends are *many*, in a manner *all*, as may be ſeen in the *Elections* of both *Kingdoms*; let the *Law* then take hold of that *Engagement*. You will ſee the *Faction* immediately upon their Knees. Let the *Queen* Adhere to, and Encourage both her Faithful *Parliaments*, who then can hurt her? When was it ever known that the *People* were againſt the *Parliament*, when the *King* ſtood with his *Parliament*? But if the *Parliament* be check'd in curbing of the *Faction*,—— I have no more to ſay, but wiſh my ſelf a *Falſe Prophet*, in what may follow; and they will find cauſe to be Pleaſed who had no hand in the Advice.

6. As to the *Union*, now ſo deſirable in both *Kingdoms*, and with Reſpect to which, this *Engagement* was Fram'd, as is told in the beginning of it, there is a full *Bar* put in our way, by thoſe whoſe *Complexion* and *Principles* ſuit better with any thing than *Union*.

They tell us plainly, They will not part with their *Preſbytery*, even though a *Parliament* ſhould ſay ſo, for that it is the *Word of God*. But will they admit of an *Union* then, if *England*, the greateſt part of the one *Kingdom*, remain *Epiſcopal* with her *Liturgy*, *Ceremonies*, &c? They have not told us that, but we may gueſs their meaning. That either their *Preſbytery* muſt prevail here (as it did in *Forty One*) or elſe no *Union*. And if that be the caſe, if the *one* or the *other* muſt *ſubmit*, then whether a *Zealous* and *Reſolute* PRESBYTERY, or a *Moderate* and *Yielding* EPISCOPACY; whether they who ſtand ſtiff to *one ſide*, or they that are of *no ſide*, are moſt likely to *prevail*, I leave to the *Learned* to diſpute.

Will it be needful here to put a Caution, That what I have ſaid, is meant againſt a *Cauſe*, and not againſt *Perſons*? No underſtanding Reader, ſure, would ſo miſ-conſtrue it. But to prevent all Miſtakes, I do freely own, That I do know ſeveral *Honeſt*, *Generous*, and *Well-meaning*

*Men*

*Men* among those call'd *Whigs* and *Dissenters*, for whom I have a great *Value*, and would serve them readily and freely, were it in my Power; and could Trust them with any thing concerning my own Particular, or of a Friend's, as soon as any other. There are those that by *Education*, and other *Accidents*, have *sorted* among them, the *Goodness* of whose *Natural Tempers*, all the *Ill Principles* of their *Sect* cannot *deface*, but it *shines* through, like a *Beauty* from under a *Mourning Veil*. These are to be *Pity'd* and *Lov'd*, they are to be plac'd among the *Unfortunate*, who have rather kept *Ill Company* than that they are *Ill Men* themselves. And these, when proper Methods are applied, are most easily Reduc'd.

But then we must beware that we measure not the *Principles* of the *Party* by the *Good Disposition* of these *Few*. That will lead us into great *Mistakes*. We must Examine first, the *Principles* themselves, and then the *General Practice* of the *Party*, pursuant to such *Principles*; for they who act contrary to the Receiv'd *Principles* of any *Church* or *Party*, are *Nonconformists* to it, let them call themselves never so much of it, or let their *Number* be never so *great*.

Therefore it is the *Principles* of the *Republican* and *Phanatical Party* that I have *Battled*; and the *practice* of the *Generality* and *Chief Leaders* among them, pursuant to their pernicious *Principles*, which set up all *Schism* and *Confusion* in the *Church*, and allow of *King-killing*, and *Rebellion* in the *State*, and *Glory* in it when they have done. And these are not to be *spar'd*, nor their *Principles* less *expos'd* for the sake of some *deluded*, tho' otherwise *well-meaning* Persons, that may be drawn in among them, and yet such Persons are reasonably to be distinguish'd from others of them, who are in *Grain*, as a Man *black'd over* is from a *Blackmoor*, the one may be *wash'd* clean; to attempt the other is *Labour in vain*.

I Appeal for this to Experience. How many Instances can be given of *Old-Rooted-Presbyterians*, or *Managers* in the *Common-Wealth-Trade*, that have come about for *Places* or *Preferments*, who have ever prov'd *True* at the *Bottom*; or Loft an *Opportunity* to *Betray* and *Expose* the *Monarchy*, but especially the *Church*?

*Quo semel est Imbuta* ——

The *Jews* did compass Sea and Land to make *Proselytes*; And yet had a *Proverb* among them, *Not to Trust a* PROSELYTE *to the Third Generation*. Which was the Time appointed for an *Edomite*, tho' our *Brother*, and whom we were therefore not to *Abhor*, to be thoroughly *Cleansed*, before he was to be Admitted into *the Congregation of the Lord*. Deut. xxiii. 7, 8.

The *Leven* of *Rebellion*, whether againſt our *Superiors* in the *Church* or

or in the *State*, has that *Witch-Craft* in it which *Taints* the *Blood*, and is not *Purg'd* out in one *Deſcent*.

And among all the *Sins* of *Human-kind*, there is none *Sticks* ſo *Cloſe*; and of the *True Converts* from which, ſuch *Rare examples* are to be found, in any *Hiſtory*, either *Sacred* or *Prophane*.

I do not remember one in all the Volumes of the *Holy-Bible*. Unleſs you will Reckon ſome *Achitophels*, *Shimei's*, or *Abſaloms*.

The firſt *Schiſmaticks* under the *Law*, were *Korah* and his 250 *Levites*, who roſe up againſt *Aaron* the *High-Prieſt*, and were Conſumed by *Fire* from the *Lord*. And *Dathan* and *Abiram* with their Company of *Rebels* againſt *Moſes* the Supreme *Civil Magiſtrate*; were *Swallow'd* up by the *Earth*, and Deſcended *Quick* into the *Pit*. But the *Congregation* who were *Deluded* by them, like the Men that follow'd *Abſalom*, in *the Simplicity of their Hearts*, *knowing nothing*, were *Deliver'd*, and *Repented*.

The *Ten* Schiſmatical *Tribes*, who made new *Prieſts* to themſelves; and *Rebell'd* likewiſe again the Houſe of *David*, never Return'd from their *Schiſm*, which led them likewiſe into *Idolatry*, till they were utterly *Deſtroy'd*, and their *Names* loſt in the World, even to this Day: Yet in the worſt of their Time, there were 7000 who did not Bow the Knee to *Baal*.

The *Poſterity* of *Cain*, who ſeparated himſelf from the *Family* and *Government* of *Adam*, as well as from the Eſtabliſh'd *Worſhip* and *Communion*, expreſs'd by his *Going out from the Preſence of the Lord*, never *Return'd*, but kept on in a Different *Communion* and *Government*, and *Corrupted* the *World* till it was Deſtroy'd in the *Flood*, except ſome of the *Poſterity* of *Seth*, in whom the *City* of *God*, and true *Church* were Deduc'd.

The firſt *Sin* of *Adam*, and of *Lucifer* was a *Rebellion* againſt the *Lord* not being Content with the *Station* wherein *God* had Plac'd them, but Aſpiring *Higher*, even to be *In-dependent*, if they cou'd; to be *Abſque Jugo*, without any *Yoke* or *Reſtraint* put upon them, which is the Signification of the word *Belial*: And therefore it is not to be thought Strange, that we have ſo many of his *Sons* (the common *Epithet* for *Rebels* through the *Scripture*) appear in all Ages; That this, of all other *Sins*, ſhould be Term'd *Witch-Craft* and *Idolatry* (1 *Sam.* xv. 23.) being a ſetting up of *our ſelves*, and a *Worſhiping* of *our ſelves*; being *Poſſeſs'd* with the ſame *Pride* which Tempted the *Devil* to *Rebel*; Impatient of that *Yoak* of *Government* under which GOD has Placed us, for our *Good*; Which we *Feel*, with *Sorrow*, when we Break looſe from it, and bring a *Thouſand-fold* more *Evils* upon our ſelves than thoſe we thought to Avoid; till we are *Forc'd*, at laſt, to *Confeſs*, That the *Folly* of *God* is *Wiſer* than *Men*. And that it is Better for us to be under that *Government* he has Appointed,